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"It is idle to tell us, that the Bourbons are now restored to their throne, and that, therefore, nothing is, in future, to be apprehended from the military mania of France. The kings of France have been as ambitious as the jacobins of France; and, therefore, we trust, that, now that we have fairly conquered the country, we shall insist on, and obtain, complete security for the future, by taking from our old and inveterate enemy the means of annoying us in all time to come."—*Courier Newspaper*, 24th June, 1815.

Kensington, 9th April, 1828.

SEVERAL subjects press themselves upon my attention, each with pretty nearly equal pretensions to priority: 1. The New Test Act: 2. The most curious affair of WILMOT and HORTON: 3. The desperate "SERVILE WAR" now carrying on apparently in Lincolnshire: 4. The sad fate of JUDGE BURROUGH'S robes and wig. I have, however, here omitted one subject, which, in my mind, demands the priority; namely, a Letter, a plaintive Epistle, an humble and supplicatory address from those worthy gentlemen the BOROUGHMONGERS of ENGLAND to the NOBLESSE of FRANCE. This must come first, by all means: it demands the place of honour, on many accounts, and this the Reader will see before he get half through the Letter.

THE ENGLISH BOROUGHMONGERS TO THE NOBLESSE OF FRANCE.

London, 1st April, 1828.

DEARLY BELOVED COUSINS,

It is with the greatest pain that we hear that armaments are preparing in

France by sea as well as by land, notwithstanding our gracious Sovereign informs us regularly twice in every year, that he "*continues to receive*" the most positive assurances of the friendly and pacific disposition and intentions of all foreign powers; and, though you are our dear cousins, still we cannot help looking upon France as a foreign power. Few people in this world exceed us in solid wisdom, deep penetration, and extensive foresight: we are fitted by nature for every species of high employment and trust, especially when good lumps of money hang to the same: we are everlastingly upon the watch: not a mouse can stir, especially in the money-making way, without putting us upon the alert: we are endowed, in short, with all the faculties best calculated to enable men to see through a mill stone. Yet, for the very souls of us, we cannot discover what you should be *arming for*; why you should have made a great fleet at all we cannot easily imagine; why you should have kept up such a thundering army is, to us, equally mysterious; but it surprises us beyond measure to find, that you are actually fitting out a fleet at BREST and another at TOULON; and that, you have an army preparing to be conveyed to some foreign parts by numerous transports under the protection of ships of war. To us, who form part of the most peaceable nation of the world; a nation that always enters into war with the greatest reluctance, and always puts an end to it the moment we get a glimpse of the first leaf of the olive branch in the hands of our antagonists; a nation which never goes to war for mere trifles; and which is, at the present time, anxiously waiting for the period when "Swords shall be turned into ploughshares, spears into pruning hooks, and when the lion shall lie down with the lamb." In this lamb-like mood ourselves, it gives us great pain, it grieves us to the very bowels, to perceive that you appear to manifest a disposition very little tending to produce that happy millennium,

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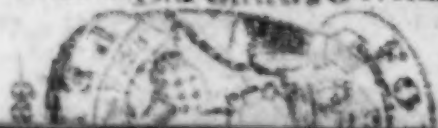
which we fondly hoped was near at hand. Ah! dearly beloved Cousins, would to God, that you were imbued with the same spirit which influences us! Would to God, that you were under the gentleness and benignity-inspiring influence of a figure of eight with eight cyphers placed on its right hand! We are afraid, however, that the lures of ambition, that the love of conquest, so foreign to the disposition of the modest nation to which we belong; we fear, that these passions, so much deprecated by that mild spirit of Christianity "in which we live, move, and have our being"; we fear that these unruly passions have taken possession of your hearts, have spurred you on in the pursuit of what you vainly call "glory," a thing, God knows, of which we never boasted, though we possess the "greatest Captain of the age," who did, from mere compulsion, as it were, "*twice conquer the city of Paris*"; we fear that these restless passions are pushing you on, not only to disturb the peace of Europe, which we thought we had fixed on a basis next to eternal, but that they push you on also to efface from your minds all that long account of deeply-engraved gratitude, which you owe to a nation of which we possess, though we say it, a devilish deal more than a BENJAMIN'S share.

DEAR COUSINS, it is confidently reported that you now intend or at least your Government and country now intend, to take possession of EGYPT. What you intend to do with PHARAOH is not related; but, COUSINS, we cannot forget, that to take possession of Egypt was one of the atrocious acts of those Jacobins, which we, this nation, spent hundreds of millions to put down. We therefore beg to be permitted to endeavour to awaken in your bosoms a recollection of the immeasurable obligations, under which you are to this country, of which, as we said before, we have a devilish deal more than a BENJAMIN'S share. Pray Cousins, recollect how kind we were to you when chased from your homes by the Jacobins; how we received you with open arms; how we protested that you were the best creatures in the world; how our Government

and Parliament pensioned you and also you fugitive priests; in what an amiable light we painted you, how we abused, reviled, and doomed to the devil, all those who had abolished nobility and tithes in France; though, for ages upon ages, it had been our study to make the people of this country believe, that you were a set of tyrants, hellishly cruel tyrants, while your priests taught a religion that was superstitious, idolatrous, and damnable. We proved ourselves to be liars now, or to have been liars for ages before. But, whatever this might make us in the eyes of other men, it ought to have endeared us to you, for whose sake, purely for whose sake, we uttered these abominable lies, and exposed ourselves to the detestation of every sincere man upon the face of the earth.

But, these things were trifles, compared with the war, which was soon after begun. Pray, Cousins, remember how we English chased away the ambassador of the Jacobins; how we sternly rejected all the endeavours of the Convention to remain at peace with us; with what vigour we (we mean this Government and nation) began and pursued the war; what heaps of subsidies were granted to bring others into the field to assist us; what hard fighting we performed under the DUKE of YORK; how boldly we pushed forward, and what glorious retreats we effected, how we rejected all overtures of peace coming from the infidels; how, in short, we continued on, during twenty-two years, to fight and to pay, to shed blood and expend money, until, at last, we saw you safely restored to your country and your titles, (though, unhappily, not to your estates), and your clergy not to their convents and tithes.

We do hope, DEAR COUSINS, that, when you reflect on these things; when you call to mind our generosity, the generosity of us boroughmongers, who had exceeded all the rest of the nation in eagerness to restore you, and to get into France that Government which we had for ages called a hellish tyranny, and that Priesthood, which we had for ages accused of teaching doctrines idolatrous



and damnable; when you call to mind these immense sacrifices by us (Borough-mongers), made for this world, as well as for that to come; and particularly when you recollect the vast sums which were borrowed by the Government for effecting the laudable purpose of your restoration, and the heavy mortgage to the Jews and Jobbers, which those borrowings have fixed upon our estates; when you recollect these things, and refresh your memories with regard to all the proofs which we gave of our disinterestedness, our love of "social order and holy religion," our real personal affection for you, and, above all things, of our **DISINTERESTEDNESS**; we do hope that, when you are thus brought to recollection, you will stay your hand, put a total stop to your armaments, dismantle your fleets, disband your armies, and, like us, feel a sincere disposition to enjoy the blessing of peace, and never to think more of glory or of conquest, until the happy millennium shall have arrived; or, at the very least, until we shall be able to pay the interest of our debt, without creating misery and starvation, which are now producing what one of our legislators has described as a *servile war*.

We mean no offence, DEAR COUSINS, and we hope that what we are about to say will not be taken amiss. But it was unkind, it really was unkind, for you to turn an "*army sanitaire*" into an army of invaders, and to take military possession of Spain, to drive the Jacobins out of which, had cost us a good hundred and fifty millions of pounds sterling, not to count loss of lives, and not even to reckon the immense value of the skill and prowess of the "*Greatest Captain*" of the age. This was unkind, indeed it was! You could not want CADIZ, CORUNNA, and the other fortresses of Spain; they could be of no use to you, while your taking possession of them gave a handle to the "*Scorner*." You did not know, we dare say, that we had (and unhappily still have) a set of wretches in this country called *Reformers*, or *Radicals*, who pretend not to see the utility, and to deny the justice, of our trade in Boroughmongering. You are not

aware, doubtless, that these our political scorners are the greatest plagues upon the face of the earth: thus they pretend that there ought to be no **BOROUGHMONGERS**; and that, if there had never been such, the *figure of eight*, with the dreadful rank of ciphers on its right hand, would never have existed. You are not aware, we are quite sure, of the existence of these wretches, and of the heartfelt delight which you gave them, when, in 1823, you crossed the Pyrennees with an "*army sanitaire*," and took possession of that *Cadiz*, which you now seem very little disposed to evacuate. You cannot be aware that these *plagues* of ours laughed ready to split their sides, when they perceived that the "*GREAT CAPTAIN'S*" able negotiations at VERONA, and afterwards at PARIS; that the *prayers* of our Ministers, put up in open Parliament; that the generous offer of the "*Gentlemen opposite*," to vote any sums that might be wanted, to protect the beloved and loan-making CORTES against your apparently intended aggression; you are not aware of the joy, the exultation, of these *plagues*, when they found that all these efforts had failed, and that the "*army sanitaire*" had taken military possession of that "*Peninsula*," the glory of having driven the jacobin French out of which, had cost this "*Empire*" so many, many wagon loads of gold.

If you had been aware of these things, we are sure, dear Cousins, that you never would have given so palpable a handle to these scorners. But that which has been done cannot now be undone; it is with regard to the *future*, that we now make an appeal to your gratitude, to your justice, and if you reject our plea on these grounds, we appeal to those kind feelings, those compassionate sentiments, which we know to be the constant inhabitants of your bosoms. We would ask you, if we were not afraid of giving offence, to withdraw your troops from the fortresses of Spain, and to leave the people there, as well as in Portugal, to establish, on the English plan, Governments and Constitutions, which would, of course, become the

"envy of surrounding nations, and the admiration of the world." However, we will not press this point: you, doubtless, have your *reasons* for keeping possession of Spain; and, as the VICAR of WAKEFIELD'S wife said, when the gentleman who was courting her daughter alleged that he had his *reasons* for not marrying her just yet, "that that was *another thing*; and if he had his *reasons*, that was *enough*." So say we; for we are as gentle creatures, much about as gentle, and as unambitious, and unassuming, as the generality of PARSONS' WIVES. You do not, indeed, say, whether you have *reasons*, or not; and it is unkind in you to be so very reserved upon the subject; however, as we must conclude that you certainly must have your *reasons* for keeping possession of Spain, we will say, with our above-named amiable countrywoman, that that is *enough*.

But, dearly beloved Cousins, what we now hear is, that you intend to take possession of the fruitful banks of the Nile! We trust in God, that this is not true; for, if this were to take place, no end would there be of the scornings of the scorner. We do not presume to say that you *shall* not do it: far be it from us to menace our dear Cousins, which is, besides, contrary to our very natures, which always dictate to us, never to bully and threaten; never to endeavour to convert by coercion; always to rely on soft persuasion and on the force of reasoning, the one addressed to the good feelings, and the other to the plain and uncorrupted understandings of those who have any application to make to us on any matter whatever. We leave to tyrants and brutal rulers to answer complaints by menaces, and to answer supplications by blows; our gentle souls, that induce us to listen with the greatest patience and with more than paternal indulgence, even to the perverse and stubborn plagues above mentioned, cannot possibly entertain the thought of offering threats to you, our dearly beloved, and, we trust, grateful and considerate, Cousins.

Nevertheless, we do, in all affection, implore you to consider what would, to

us, be the consequence of your taking possession of Egypt. Instantly the scorner would tell us, that millions upon millions of English money had been spent to get the French Jacobins out of that same country; that several Admirals, Generals, and other Commanders, obtained titles and immense pensions for themselves and their families, as a reward for effecting that grand and paramount object, which, amongst other things, was represented to the people of this country, as being absolutely necessary to the "safety of our *Empire* in the East," for, as they were told, if the French kept possession of Egypt, that Great *Empire*, of course, would never be safe for any length of time; that our Fleets would become unavailing for its protection; and that the Crown of England would be thus rifled of its brightest gem.

Judge, therefore, dearest Cousins, of the joy, the sarcasms, the peals of horse-laughter of our rude scorners and plagues, if they, after all this enormous expense to drive the French Jacobins out of Egypt; after all the boastings relative to the success of that enterprise; after the twenty-two years war for the purpose of restoring to France a "*regular Government*," and that "*social order and holy religion*," which they were told would infallibly give us "*indemnity for the past, and security for the future*," and which would effectually prevent an attempt to make conquests like those of the Jacobins. Judge, dear Cousins, of the scornings, the laughter, the shouting for joy, the hootings at us, that would come from those plagues of ours, were you now to go and to take possession of that same Egypt!

We pray you to understand us rightly, dear Cousins, to give the best interpretation to our words; not to give them the harsh name of *remonstrance*; but, to receive them as a supplication flowing from the over-fullness of our hearts, and directing themselves, we trust, towards kindred bosoms. Above all things we desire to be understood as hinting at no *threat*, as pretending to no intentions of *resistance*; but as relying solely on the well-known moderation, the proverbial

gratitude, and the renowned unambitious disposition of those, to whom we address ourselves. With a sincere expression of our affectionate respect, and of our ardent, though tremulous, hope, that our supplications will be listened to, we remain,

Dearly beloved Cousins,
Your most affectionate Friends,
and most humble and
most obedient Servants,
THE BOROUGHMONGERS.

NEW TEST ACT.

THE remarks which I made, the other day, on this Act, or rather Bill, have brought me a remonstrance from a very respectable person who is a Dissenter; but whose name or place of abode I shall not publish, because he has not authorised me to do it. It is probable that he meant to convey to me such authority, but, many persons, at the time when they are writing, feel no objection to being publicly known as the writers; though afterwards they see reasons for having such objection. I shall first insert the letter, which is, in all respects, worthy of attentive perusal; and when I have done that, I shall offer some remarks upon it, just observing here, that it has not produced any *alteration in my opinion upon the subject.*

SIR,

1. The individual who now takes the liberty of addressing you is the same that intruded himself into your presence, in the month of June last, when in London, at your house in Fleet-street, when you were pleased to receive me in a very gentlemanly and friendly manner. Having been a constant reader of your Register for some time, the perusal of it has enabled me to obtain some knowledge of the political affairs of the country; which, without flattery to yourself, and in justice to my own feelings, I can with the greatest propriety say, I should never have obtained, if I had continued to read all the papers of the London and country press to the present time.

2. I feel a degree of gratitude and respect towards you, for the political talents you possess; and also for the advantage derived from the perusal of the Register, because of my belief of its political principles, the moral tendency of which appears to be both equitable and just, and adequately adapted to the wants of the country, to deliver it from its present

difficulties and greater dangers in its future prospects, whether those difficulties and dangers be generally acknowledged or not.

3. There are many expressions peculiar to yourself as a writer, which are not always the most appropriate; and many subjects which come under your notice are treated very erroneously, for want of correct information, which prejudices the minds of the readers against both the author and subject thus treated, and hinders their usefulness; one of which subjects I have long been convinced of, and more fully so from reading your Register of this week, under the title of the TEST ACT. That you do not correctly understand the reasons and principles of dissent from the Church of England as established by law; otherwise I am bound to believe you would not have written so erroneously upon them; which has induced me, from motives of respect, to address you as on the present occasion (which I intend should be both friendly and faithful), to send you the enclosed paper, containing the outlines of the **LEADING PRINCIPLES AND REASONS, WHY PERSONS DO CONSCIENTIOUSLY DISSENT FROM THE CHURCH OF ENGLAND.** And whether you think the men who are professedly and sincerely attached to them entitled to respect or not, I am fully convinced that the principles are worthy of your particular attention and regard.

4. You ask one of these scrupulously conscientious Dissenters, Why it pleaseth him to be a Dissenter? In reply to which, as an individual answering the above description without the *scruples*, that I delight in the principles of dissent, not because I believe the doctrines of the Bible are not taught, or that the Scriptures are not read and explained in the Established Church; not because I have any objection to some parts of the Liturgy, or forms of Prayer used in the Church; not because I suppose the **SOULS** of those who prefer the mode of worship and service of the Church of England (to the variegated sects) will **BE ENDANGERED** by their continuing to belong to the Church; (although there are many who call themselves Churchmen who are not religious, and many belonging to the variegated sects that have no more religion than the name of the party to whom they are professedly attached) but, for the **REASONS CONTAINED IN THE INCLOSED PAPER**, which, whilst it retains all that is good belonging to the established religion, excludes all those things which they deem *unscriptural*, objectionable, and injurious both to religion and the State, and consequently to the country at large.

5. With your present views of the principles of dissent and those of the variegated Sectarians, it is not surprising you should prefer the name of a Churchman; but when I consider the ponderous weight of the 12 charges and objections which you bring against the Church of England and its clergy as a body, I cannot suppose for a moment that you can

be sincerely and cordially attached to its communion: because, if they were generally acknowledged to be true, it would be sufficient to induce and justify every honest and thinking man who was not interested or some way profited by it, to come out and be separate from it.

6. Respecting the variegated Sects, a name with your views of them I think very appropriate and have no objection to, although, respecting them, I think you are not quite correct. If I mistake not, you include the denomination of Wesleyan Methodists, with their variety of shades and distinctions, which Dissenters do not acknowledge to belong to their body, neither do they consider themselves dissenters from the established Church, as many of them continue to receive the Sacrament from the clergymen of the Church of England.

7. I most cordially agree with your observations, that these are the two descriptions of characters amongst the Dissenters; and also that the Dissenters are not placed in a much better situation than before, as the DECLARATION amounts to nothing more nor less than a TEST, which appears to recognise the right of the Church to retain all its immense endowments, honours, and emoluments in the present distressed state of the country; although, if the country required it to sacrifice a part of that property, it would be the duty of every honest man in the kingdom, whether Churchman or Dissenter, to acquiesce and support the same for the public welfare.

It will be perceived, that my Correspondent has inclosed me a paper, stating the grounds upon which Dissenters justify their dissent from the Church of England. This paper, which is called the "PROTESTANT DISSENTER'S MANUAL," is too long to admit of insertion at full length; but, for all the purposes of this discussion, the following extract from this paper will be sufficient:

Principal things in the Church of England on which the Dissent from it is founded:

1. Its general frame and constitution as national and established.
2. The character and authority of certain officers appointed in it.
3. The imposition of a stated form of prayer, called the Liturgy, and many exceptionable things contained therein.
4. The pretended right of enjoining unscriptural ceremonies.
5. Terms on which ministers are admitted into their office.
6. The want of liberty in the people to choose their own ministers.
7. The corrupt state of its discipline.

As far as relates to the NEW TEST ACT, or rather intended TEST ACT, the first of the above "things" is quite enough for me, or for any man; for, here, the Dissenters dissent from the Church, because they object to "its general frame and constitution as NATIONAL AND ESTABLISHED." This "PROTESTANT DISSENTER'S MANUAL" is published in Paternoster-row, is manifestly a work intended for general circulation, and is sold at the price of a halfpenny, or at eighteen pence the hundred; so that, here we have the whole body of Dissenters declaring, that one of the grounds of their dissent is, that the Church is an *Established Church*! And now, observe, according to the NEW TEST ACT, all those of them, who take any civil or military office, who exercise any power whatsoever under the authority of the Crown, or under that of any Corporation, must SOLEMNLY declare, that they will make use of no influence to injure or *weaken* this Establishment; and they will make this declaration in virtue of an Act of Parliament, which, in the very same clause that imposes the Test, declares, that all the rights, privileges, and possessions of the Establishment are *inviolable*. In the first place, the Act insists upon this inviolability, and then subjoins a declaration to come from the DISSENTER, that he will not use any influence that he may possess to weaken the Establishment, or to impair its claim to any of the possessions given to it by law! Nothing can be a more complete abandonment of the grounds stated in the "MANUAL." Whatever Dissenter shall take the Test, abandons those grounds most completely. He recognises the rightfulness of that which, in the "MANUAL" is stated to be his first and great objection to the Church. He acknowledges the Establishment to be legal and rightful; he recognises the law which has declared its rights to be inviolable; and he SOLEMNLY declares, that he will do nothing to weaken the Establishment, or to disturb it, in the smallest degree, in any of its possessions. When a Dissenter has taken this Test, he ought to be shunned by every honest

man. He has either now become a foul hypocrite, or his dissent has been factitious from the beginning. My correspondent observes, that Dissenters will not be placed in a "*much better*" situation by the new TEST. No; but in a *much worse*, unless they be the most consummate hypocrites that the world ever saw; for they can *now* get into offices, and do get into offices, and remain in them for many years, without taking any Test at all; but in future, they must take this TEST, and expose themselves to the hearty contempt of their neighbours; or, they must remain out of office all their lives. As I said before, it is a bill to exclude *conscientious* Dissenters from office. Hypocrites will take the Test without any scruple: conscientious men will not; so that the Act, if it pass (which is very doubtful even yet), will effect nothing, but rendering the Dissenters suspected and odious; for, as some of them will swallow this TEST, and as none of them will *petition or protest against it*, the people will, in general, naturally and justly conclude, that the whole of them would swallow the Test, if they had an opportunity, and found that it redounded to their profit.

So much for the TEST: now with regard to what my correspondent states in his fourth paragraph, relative to his grounds of dissent; and this he states in answer to what I had said on the subject. We are here talking of grounds *purely religious*; for, as to the TEMPORALITIES of the CHURCH; as to the TITHES, and all the immense mass of PROPERTY, which this Church swallows up, we are *all of one mind*; we all wish to take a large part of them away, though these Dissenters are now going to *solemnly declare*, that they will *never* make use of *any* influence that shall have a tendency to effect that purpose. We are all of *one mind* with regard to these temporal possessions, and, therefore, we are at present to speak of nothing but of the grounds of dissent on the score of *religion*.

Now, what is the *use* of Religion? What is it *for*? Certainly for the *saving of souls*. Very well, then; my cor-

respondent says, "I do NOT dissent from the Church, because I suppose the *souls* of those who practice its worship, and prefer it to that of the Dissenters, *will be endangered* by their continuing to belong to the Church." That is enough for me: I want nothing more than that. If the souls of men be in as real security under the guidance of the Church as they are under the guidance of the Ministers of any sect of Dissenters, why dissent from the Church at all? Why offer any objection to it on the score of *Religion*? Why not peaceably go to it without finding fault? If souls be not endangered; that is to say, if they could be saved by belonging to the Church, why seek any other species of worship? Souls cannot be *better off* than to be *out of danger*: they cannot be *more than saved*; and if the Church will effect these purposes, and have, at the same time, law, and a good long standing, and king and nobility on her side, why quit her, and that at some considerable expense too, in search of some other mode of worship? If indeed the Dissenters would boldly say, that the Church people are all in the high road to the devil, there would indeed be great impudence in their assertions, but there would be some *sense* in their Dissent. For various reasons they abstain from doing this; and for this reason amongst others, that they themselves are split up into about forty varieties. When the seed of Dissent was first sowed, which was by SAINT LUTHER (who asserted that the devil used to sleep with him), it was like sowing the seed of a carnation: up came a numerous brood, no one resembling the other either in leaf, flower, or fruit. Old Mammy Church herself does not say that she is a Dissenter, indeed, but she is a *Protester* as well as the rest. However, she is *established by law*; she derives her origin, as far as relates to her authority and possessions, from Acts of Parliament, and those who separate themselves from her are properly enough called Dissenters.

This multiplicity of sects silences the Dissenters as to the doctrinal effects of

the Establishment. They are about forty in number, each differing from all the rest as much as each differs from the Church. If, therefore, one of them had the boldness to contend that souls cannot be saved within the pale of the Church, the answer to him would be, that all Dissenters must go to the devil, excepting those who belong to *one* of the sects, and this would puzzle the "*respectable body of Dissenters*" exceedingly.

The plain truth, however, is this: men dissent from the Establishment from a conceit that they are more wise than their neighbours, and, having no other way of showing their superior wisdom, they choose this way. With regard to those who have been *bred* Dissenters, here habit and example cause them to continue to be Dissenters, and, generally, they live and die without ever thinking about the grounds of dissent. But, next come the interested motives of the "*teachers*." This world always was, and always will be, too full of men who have an *ardent desire* to live *without work*, at the expense of those who work. No birth is more snug than that of a dissenting "*teacher*." He is freed from the Militia service, he lines his belly and covers his back well, and, very frequently saves money, which he invariably makes the most of. Such men, fearing work much more than they fear the devil, will naturally neglect no opportunity of encouraging dissent from the Church; and they will be very careful not to tell those whose money they receive, that Church people's souls are *as safe as theirs are*. Such men know, that if all the people were to go to the Church, they themselves must *go to work*, and eat a bit of bread and cheese in the field, and take a drink of small beer out of a wooden bottle at the best, instead of snuffling out a short grace before meat, and a long grace after meat, over a fat target of lamb with salad, and a little wine afterwards "*for the stomach's sake*"; followed, in due time, by coffee and tea, nine times out of ten at the houses of their followers.

These are the true reasons, plainly told, for all that dissent from the Church,

which is a great curse to the country, because it splits the people up into so many divisions, each having something or other to wheedle from the Government, which holds the whole of them in one and the same string, and must be highly amused to see them wrangling, badgering, and baiting each other. Had it not been for this division into sects, vying with each other for the favour of the Government, and vying with each other in prostration before it, the country never would have been brought to its present state.

My Correspondent, in his fifth paragraph, says, "When I consider the twelve charges which you bring against the Church of England as a body, I cannot suppose, for a moment, that you can be *sincerely* and *cordially* attached to its *Communion*." He may doubt my sentiments with regard to its *Communion* as long as he pleases; but he may rest perfectly satisfied that I have no attachment to any *other* communion; and I will go still further, and assure him, that I have no objection to any part of the service or ceremonies of the Church, to which I always go when I am riding about the country, but to go to which to the deduction from the amount of my incessant labours would be vile and most criminal affectation and hypocrisy, understanding the contents of the Bible as well as any parson can, and having besides written a dozen of good thumping *Sermons myself*, which, if my Correspondent will read them (as he may in a new Edition just now coming from the press), will produce a pretty clear conviction in his mind, that I stand in no need of a religious "*teacher*."

And, as to the "twelve thumping charges," what presumption do they afford for believing that I cannot be sincerely and cordially attached to the *Communion* of the Church? In these *charges*, as he calls them, I complain, that the clergy do not, as in Catholic times, apply the tithes to the relief of the poor; that numerous parsons do not reside on their benefices; that the clergy have got large sums of money out of the taxes, for the relief of the poor clergy, while there are bishops with

more than twenty thousand pounds a year each, and while there are many of the rectors and vicars who have each several livings of great value; that a thirteenth part of the sporting licences in the county of Hants were taken out by parsons; that great number of parsons were receiving half-pay as military and naval officers, while they were, at the same time, receiving tithes and dues as parsons; that the clergy never came forward to reprobate the conduct of a bishop of the Church, who was, on the oaths of seven witnesses, convicted of an abominable offence. I do not recollect (and I have not the Registers by me) the other reasons that I alleged; but I know perfectly well, that I stated nothing in those reasons, nor in any paper that I ever wrote in my life, to warrant the presumption that "I cannot be sincerely and cordially attached to the Communion of the Church"; for we have arrived at a fine pass indeed, if we cannot complain of the misuse, the abuse, the maladministration, of a thing, without subjecting ourselves to the accusation of being an enemy to the existence of the thing itself! I wish, with all my heart, that the Church, which was established by law, were by law *repealed*. I object not to its communion, but to the application of its temporalities. I take my religion as my parents left it me; but they left on me no obligation, not to wish that the property of the Church might be subjected to a different distribution. The Communion would be the same, though the whole of the property were taken away. I think with my Correspondent, that the Communion exposes no soul to danger; but I know that the unnecessary temporalities pinch the purses of us all.

The worst of it is, however, with regard to the Dissenters, that their *Ministers*, as they call them, by no means agree with us as to these temporalities. Not that they hope ever to get them *for themselves*; but if they were taken from the Church, *all the nation would become Church-people directly*. There would be nothing to envy in the Church: no ground for heartburnings; no superciliousness in the Clergy; men of talent

and of zeal would make the old Gothic buildings ring with their effusions; there would be piety and humility, accompanied with eloquence, knowledge, and industry; the bells would still call to church; and who would go poking into an obscure shop in an alley, or stuck up in the corner of a field? If the Catholic Priests were to come, they would be likely, if free access were given, to oust all the rest; but, at any rate, the dissenting "*teachers*" must absolutely *go to work*, and earn what they ate. This they know better than any body else, having been thinking of it all their lifetimes; and I would stake my existence, that, if the question were put to them, man by man, nine-tenths of them would vote against taking away the temporalities of the Church.

So much for this *NEW TEST*, of which I shall say nothing more until I see the Dissenters begin to swallow it.

WILMOT AND HORTON.

TO

DOCTOR BLACK.

Kensington, 9th April, 1828.

DOCTOR,

I PERCEIVE that your friend Mr. WILMOT HORTON (OR HORTON WILMOT, I wish you would tell me which it is), means to follow the example of the writer of the rejected play, "*print it, and shame the rogues.*" He means, it seems, to put upon paper, those clear and satisfactory arguments which he has, whereby to convince the Landowners of England, that it would be greatly to their advantage to suffer the parish officers to mortgage their estates, in order to raise money to send the stout and able-bodied English labourers to cultivate the lands in NOVA SCOTIA, and elsewhere; leaving the aged, the infants, the cripples, and the sickly, to cultivate the lands in England. Your "Right Honourable" friend, despairing of being able to produce this conviction by word of mouth, intends, as you inform us, to put these cogent arguments into print, and to circulate them, for the instruction of his "Honourable and Right Honourable law-

makers," during the recess; knowing, as he doubtless does, their wonderful propensity to be constantly reading and thinking upon the subject of the numerous laws which they have annually to pass.

It will be hazardous to offer an opinion with regard to the success of your "Right Honourable" friend; but I will venture to say this, that if he persuade the Land-owners to consent to the proposed mortgage, there is nothing, in the money way, that it will be temerity in him, in future, to attempt. In the mean while, there are others who seem disposed to "print it," too, upon this subject, a specimen of which printing I am now about to lay before you, in a very curious letter, which I take from the *MORNING HERALD* of the 31st March, and which is in the following words:

SIR—You have done your duty in laying before the public the petition of the Rev. Mr. Griffin, late Church of England Missionary in Nova Scotia; but, connected with that gentleman's complaints, there is a very *curious circumstance* come to light, which I am certain you would have noticed if you had been informed of it, or if it had not escaped your attention.

You, and the public in general, have not failed to notice the extraordinary proposition of Mr. *Wilmot Horton* for mortgaging the *Poor-rates* in England; that is to say, mortgaging all the lands and houses, and other real property, for the purpose of raising money to send the labouring people, or part of them, to *our colonies*. On this subject you have made some excellent observations in your paper of this day (March 31); pointing out, among other things, that the money, if supplied for this purpose at all, ought to be supplied by those rich men who wish to get rid of the poor.

But, Sir, you do not seem to have perceived that the "Emigration Committee" consulted chiefly those persons who were, and are, the *owners of great tracts of land in the colonies*; and, Sir, it was, partly at least, upon the *evidence* of such persons that you and I were to be taxed, in order to send out *settlers for their lands*, and to furnish those settlers with tools, food for a time, and other things necessary to enable them to cultivate these men's colonial estates.

Now, Sir, comes that *curious circumstance* to which I have alluded above, and the statement of which I have presumed to be worthy of your notice. In *Nova Scotia* there are *two new townships*; one called "WILMOT," and the other "HORTON." At the former a church was built out of money taken from English taxes; but *all the few inhabitants be-*

ing Dissenters, "no Missionary, on any pretence, could be maintained there, and the church, built out of funds granted by Parliament, is, at this time, actually falling down. At Horton a church has, out of the same funds, lately been built, and a Missionary, paid out of these funds, appointed to it, *though there is no regular congregation at all.*

Need we any thing more, Sir, to account for the undisguisable mortification of Mr. Wilmot Horton at the *indisposition* of the Members of the House of Commons to listen to this gentleman's project for mortgaging English lands and houses and taxing English people in order to send out settlers to cultivate and make valuable lands, and to build houses, in the colonies?

I do not know, Sir, that Mr. Wilmot Horton has any grants of land in the above-mentioned two new townships; but, Sir, *his two names* having been modestly given to these two places, during the time that he was Under Secretary of State for the Colonies, why may we not suppose that that same modesty would naturally urge him to recommend effectual measures for procuring settlers to render these townships ever-living testimonies of his renown? But, though Mr. Wilmot Horton may have no such grants at either of these places, such is not the case with regard to his friend and *protégé*, *Doctor Inglis*, the Bishop of Nova Scotia, who has, in those townships, *twenty thousand acres of land.*

You will please to recollect, Sir, that it was in *this same Nova Scotia* that the lamentable effects of these emigration schemes were so lately witnessed; that Mr. Huskisson stated that more than a hundred passengers died on the passage from Ireland to Halifax (of only about three week's duration), or died after landing; and that the infectious fever of which they died was caught by the inhabitants of the town, and *carried off eight hundred persons* out of about *eight thousand*!

Now, therefore, Mr. Wilmot Horton brings in a Bill to prevent emigrants from being *too much crowded* on ship-board; and this Bill will, apparently, become a law. To that I have no objection: if emigrants choose to go to WILMOT or to HORTON, or to any other places in the colonies, let the law, for aught I care, protect the poor creatures against the greediness of masters and owners of ships, as it formerly protected the Africans; but, Sir, let both WILMOT and HORTON, and all other places, or the *land-owners in those places*, for whose benefit the emigration takes place, pay all expenses out of their own pockets, and not tax us for the purpose, nor, for that purpose, mortgage our houses and our lands.

With sincere gratitude to you, Sir, for the just and judicious part that you have taken with regard to this emigration scheme, I remain, your most obedient Servant,

A CONSTANT READER.

Clapham, March 31.

What, Doctor! two new townships taking their name from one Under Secretary of State. I wonder that he had not had another taking the name of his wife, and others taking the names of his several children. Can we be sure, Doctor, that we shall see no townships bearing your names; a couple, for instance, the one called "DOCTOR," and the other "BLACK." This letter, which I perceive meets with no contradiction, tells a story, which all men of common sense will understand without the assistance of an interpreter. A pretty proposition, indeed, to propose to tax me at St. Dunstan's in the West, then again at Kensington, and then again at Barnes; to propose to take part of my earnings away, in order to send a part of the healthy labourers of the neighbourhood to cultivate (as it may happen), and to render valuable, the lands of WILMOT HORTON, or HORTON WILMOT's friend, BISHOP INGLIS, at the celebrated township of WILMOT.

DOCTOR, Nova Scotia means *New Scotland*; and a Scotland it is, with a vengeance: it is barren, it is bleak; the inhabitants are as keen as a razor; and they are continually drawing away the substance of this once spirited and happy, but now duped, cowed-down, and miserable country. Quite enough has been stated in the petition of the REVEREND MR. GRIFFIN, to convince every just man of the lavish jobbing, which has long been going on, with regard to this wretched NOVA SCOTIA; but you, who are continually railing against Justices of the Peace, and wanting to supplant them by a French police; you, who very seldom miss an opportunity of giving a kick at old Mammy Church, have carefully kept the petition of Mr. GRIFFIN out of your enlightening columns. The letter, too, which I have extracted from the MORNING HERALD, would never have seen the light, or, at least, would never have been read by the public, had there been no paper in London but the Morning Chronicle. You are a desperate advocate for the scheme of sending away the people of England to New Scotland, in order, no doubt, that there may be room in England for the bare beggars

that are incessantly pouring in upon us from old SCOTLAND, and to keep whom back within their borders, a Bill is actually now before the Parliament, I believe, to repel their intrusions by force, or to send them home again with a tickler at their tails.

Your labours are not much less incessant for keeping out the *Irish*, whom you represent as coming here to take the bread out of English people's mouths, chosing to forget, that they first raise the bread, and the bacon too, and that these are then taken from them, and then sent hither. Every twentieth loaf that you eat, comes probably from Ireland; and, it is far beyond any luck that you can have, ever to get an ounce of bacon that is not raised and fatted by the people, whom you choose to regard as intrusive devourers. I much question if more than one-half of your butter is not raised and made by the same abused persons; and yet you call yourself a "POLITICAL ECONOMIST," and call for laws to protect "our own country" (as it pleaseth you to call this), against these whom you deem destructive invaders. The truth is, the Irish do not want to come here, they do not wish to leave their homes, but they wish to *eat* some little matter; and as nearly the whole of their meat, and bread, and butter, is taken from them and sent hither, hither they come, to get some little matter of it, in order to keep them from starving; and you, just and merciful SCOTCHMAN, would have them seized upon the shore, or flung into the sea. Finding, however, that nobody but Scotchmen would have the heart to do this if they could, and well knowing that Scotchmen cannot do it, you begin to call lustily for POOR LAWS IN IRELAND!

Now, DOCTOR, I directly accuse you, in the face of the public, of being either the most inconsistent or the dirtiest of writers; and this charge I make good thus: In 1823 (I think it was, for I have not the book before me,) I said, and I repeated it several times in print, that the only way to prevent occasional starvation in Ireland; the only effectual way of restoring that country to any thing like a peaceable and happy state, was,

to establish Poor Laws in Ireland similar to those in England. I related, that when the collectors for Irish relief came to my house at Kensington, my answer was, "I punctually and cheerfully pay rates for the relief of the poor of my own parish: let Irish gentlemen do the same, and there would be no starvation in Ireland: whatever you were to receive from me, would be so much given to the Landlords of Ireland, and therefore not one farthing shall you have." I afterwards published a somewhat elaborate essay, reproaching the Landlords of England, with stupidity as well as cowardice, for not compelling the Irish Landlords to maintain their own poor.

You, impudent, flippant, and shameless DOCTOR BLACK, published what you called an *answer* to my essay, in which you abused the proposal in the grossest manner; and said in substance, although I cannot recollect the precise words, that the Irish Landlords HAD A RIGHT to their rents, and that the Irish poor had NO RIGHT to relief. I inserted your paper; I knew the day would come, when you would be compelled to recant, and to seem to forget your Scotch barbarity. I will find the paper one of these days; and when I have it, I will thrust it up under your nose.

In the PROTESTANT REFORMATION, written in 1824, I gave an account of the cause of Poor Laws having been denied to Ireland when they were adopted in England. You, who had the flippant beastliness to call that work "*pig's meat*," and who little imagined that it would so soon be translated into all living languages, may not have read that account; but, many hundreds of thousands of Englishmen and Irishmen and Scotchmen have read it; and, if the measure of POOR LAWS should ever be adopted, that justice done to injured Ireland will be my work, more than any other man's. You and PETER THIMBLE, and all the tribe of anti-breeders, breakers-up and dispersers, of transporters and emigrators, the whole of you have been baffled: your schemes have all failed: the Irish pour in upon us, and a

right to pour in upon us they have: they must be suffered to come or be met by murderous battalions. Finding yourselves baffled in every scheme; finding that you cannot cause this laborious people to remain to starve or to be flung into the sea, you now assume the tone of *humanity*, you now cant, like so many prison visitors, and call upon those humane gentlemen, the Irish Landlords, to consent to the establishment of Poor Laws; and, to crown the whole, you actually take up the doctrines of the POOR MAN'S FRIEND, and boldly maintain that the Poor have a right to relief; that they have a right to a living out of the produce of the lands of their country.

For the present, I quit you DOCTOR, leaving you and WILMOT HORTON to console one another, and to hatch up, if you can, arguments sufficient to convince the English Landowners that it is quite wise in them to suffer their estates to be mortgaged in order to raise money to send away able English labourers to cultivate the lands of "my LORD BISHOP INGLIS" and others. I have never yet seen the Emigration Committee's report, and therefore I cannot say what portion of "*evidence*" was taken from persons holding lands, great tracts of unutilized lands in the Colonies. If I were to see it, I should be likely to know some of these parties; and I already know a pretty deal of the famous New Scotland. However, I quit the matter for the present, leaving this letter to you to go side by side with the printed arguments of your "right honourable" friend WILMOT HORTON, for the perusal of the lawgivers during the recess.

WM. COBBETT.

CATALOGUE

OF

AMERICAN TREE, SHRUB, AND GARDEN SEEDS.

AGREEABLY to my former notifications, I have now at my shop at Fleet Street, several boxes of these seeds ready for sale. In the first place, there are twenty-eight sorts of tree seeds; there are thirty sorts of shrub seeds, and

twenty-nine sorts of garden seeds. I calculate that the seeds of the *trees*, if properly sowed, will, at a very trifling expense in the sowing and weeding, produce the purchaser a **HUNDRED THOUSAND TREES** at the least. I am sure that I shall raise a hundred thousand trees out of a less quantity of seed. There are, in the first place, *two pounds* of genuine Locust seed, fresh from America; that seed alone is worth *thirty shillings*, and that is the price that I should sell it at, were I to, sell it separately. These two pounds of seeds, if the reader follow the instructions given in the *Woodlands*, will yield him, at the very least, *ten thousand Locust plants*; and, therefore, these two pounds of seed will bring plants, which, at the very cheapest rate, at which they are to be got at any nursery in the kingdom, would cost him, before he got them home, between thirty and forty pounds. There are two gallons of **BLACK WALNUT**, loose in the box; there are three sorts of **HICKORY** nuts, two quarters of each of two of the sorts, and a pint of the other sort. There are **WHITE ELM** seeds, from part of which I have raised plants in the manner described in the *WOODLANDS*; and I should think, there are seeds enough (and they are all good) to yield a thousand plants. These plants, with proper care, as directed in the *WOODLANDS*, will, at the end of three years from the day of sowing, be ready to make noble plantations, and the plants will, at the very least, at nurserymen's price, be worth between twenty and thirty pounds, of which the reader will be convinced, when he has read the article "*Elm*," in the *Woodlands*. There is a great abundance of the seed of the **CATALPA**, of the **RED CEDAR**, of the **MAPLE**, of the **HONEY LOCUST**, of the **PLANES** and **PINES**, and **SPRUCE** and the **LIME**; and by no means omitting the **SASSAFRAS**. In short, here are the means of raising a hundred thousand trees, exclusive of the Shrubs.

Amongst the Shrubs, are the **MAGNOLIAS**, a great abundance of the **GLAUKA** kind, which is the most valuable, and enough to raise some plants of the **TRIPETALA** and **CORDATA**. Of the

GEORGIA BARK, or **PINCKNEYA**, an abundance of seeds, and a few of the **GORDONIA**: these two last plants are quite unknown in England, although I have them growing in pretty large numbers. There are the two sorts of **AMERICAN GRAPES** in quite sufficient quantity; there are the flowering **DOGWOODS**; the **SPICE** tree, which is a very rare and delightful shrub; there are two of the finest of the **KALMIAS**, and abundance of seeds of all these sorts. There are seeds of the **PAPAW TREE**, and of two of the **PRURUSES**, none of which I ever saw in England. There is an abundance of the seeds of the **Althea Frutex** and **BIGNONIA RADICANS**, or Trumpet Flower.

As to the garden seeds, the **INDIAN CORN**, the **BROOM-CORN**, are rather rarities. Of the Cucumber seed and the Melon seed, I know the sorts to be very fine and astonishingly prolific. The **PUMPKINS** may perhaps be things of curiosity; but the **SQUASH** or **VEGETABLE MARROW**, as it is called in England, is unquestionably the finest of all fine vegetables, the **Asparagus** excepted; and my correspondent has made a selection of the finest sorts of these, both for summer and winter use. There are a sufficiency of seeds for any gentleman's garden for four or five years; and the seeds, if carefully kept, will last for several years. It is impossible but that this vegetable should become of general use in England. The **Squashes** begin to bear in July; a few plants of the summer sort (particularly the **BUSH SQUASHES**) keep bearing prodigious quantities until the middle of October. Then the **WHITE WINTER SQUASH** and the **LARGE BELL SQUASH** begin to be fit to eat, and these, if carefully kept, will be good all the winter through, until the month of March at any rate. The **ONION SEED**, the **ASPARAGUS SEED**, the **CARROT SEED**, and the **BET SEED**, I know to be singularly fine. The **FRENCH BEANS** are excellent, and the **YELLOW** ones I know to be the earliest, as well as the greatest bearers, that I have seen in England. The **WHITE ONIONS**, raised in **LONG ISLAND**, are the finest I ever saw in my life; and the **Red** ones, grown in **CON-**

CONNECTICUT, will stand an English winter out in the ground, and are the very latest to grow when preserved in the house; for this reason, they are cultivated to ship to the West Indies and South America. There is one town in CONNECTICUT which has arisen out of the cultivation of these ONIONS; and it has a large and beautiful Presbyterian Church, which is said to have been built by the application of a certain portion of the profits of young women, whose parents have long been in the habit of allotting to them certain portions of land for their cultivation. This voluntary assessment, for such a purpose, says a great deal for the piety, as well as the industry, of these pretty women of CONNECTICUT.

The parcels of seeds being all numbered in accordance with the numbers inserted in this Catalogue, no error can take place in that respect. Every body knows, that the sooner the Onions, and some others of the garden seeds, are sowed the better, except the Cucumber Seeds, the proper time for sowing which every body knows; and, also, except the PUMPKINS and SQUASHES, and the Indian Corn and Broom Corn, the proper time for sowing which is noted against their names in the Catalogue.

With regard to the time of sowing the tree seeds and the shrub seeds, they may be sowed very safely any time between this and the middle of May. I have not sowed any yet; and I do not intend to begin at Kensington, until about the 10th or 15th of April, and it is now, this day, 29th of March.

With respect to the manner of sowing the tree seeds, all of these except three are fully treated of in the WOODLANDS; where time and manner of sowing, time and manner of transplanting, and every other operation in the treatment of the plants, are fully and minutely described. To the WOODLANDS, therefore, I must refer the purchaser of the seeds. The "ELMS," for instance; the WALNUTS, the Hickory Nuts, and, indeed, all the rest of the tree seeds, will be found fully mentioned under the words "Elm," "Walnut," "Hickory," and so forth, in the WOODLANDS, the arrangement of the matter of which

being alphabetical, the information is obtained at once.

As to the *Shrubs*, they, being neither *Forest Trees* nor *Underwoods*, are not mentioned, of course, in the WOODLANDS; but there is no one of these shrubs, the seed of which ought not to be treated in exactly the same way as that in which some one or other forest tree is treated. Therefore, I have, in this Catalogue, written against the name of each shrub respectively the forest tree, the manner of the treating of the seeds of which is to be followed in the treating of the seeds of the shrubs. It is necessary, however, to pay particular attention to this: for, on the manner of sowing, and on the treatment of after sowing, depend the utility, or the inutility, of the seeds, which I now tender to the public.

I have only to add, that if any gentleman wishes to make a large plantation of LOCUSTS, BLACK WALNUTS, HICKORIES, TULIP TREES, PLANES, or LIMES, (*Tilia Americana*) of which latter I have, by-the-bye, numerous plants now coming up; if any gentleman thus wish, he can have Locust Seed, in addition to the 2 lbs. in the box, at fifteen shillings a pound; Black Walnuts at twenty shillings a bushel; Hickory Nuts fifteen shillings a gallon; TULIP TREE Seeds at ten shillings a gallon; PLANE SEEDS ten shillings a gallon, and LIME SEEDS at fifteen shillings a gallon, or in proportion for a less quantity. I suppose, and I verily believe, that as many Lime Plants would come from a gallon of seed as would cost, if bought in the nurseries, at four years old, *two hundred pounds*, while, to sow them and to bring them to a state fit for planting out, would not cost ten pounds; besides, that these would be real *trees*, and not branches of trees, such as come from cuttings or layers. I now give the List as follows:—

CATALOGUE.

1. ABOR VITÆ (*Thuya Occidentalis*).
To be raised like the WHITE CEDAR: See Woodlands.
2. ARROW WOOD (*Viburnum dentata*).

- tum). To be raised and managed like the ASH : See Woodlands.
3. BIRCH-BLACK (*Betula Lenta*).
 4. BUTTER NUT (*Juglans Cathartica*).
 5. CATALPA (*Bignonia Catalpa*). To be sowed and managed like the ELM : See Woodlands.
 6. CEDAR, RED (*Juniperus Virginiana*).
 7. ELM, WHITE (*Ulmus Americana*).
 8. HICKORY (*Juglans Squamosa*).
 9. HICKORY (*Juglans tomentosa*).
 10. HICKORY PACCANUT (*Juglans olivæ formis*).
 11. HOLLY, AMERICAN (*Ilex opaca*).
 12. HORNBEAM (*Carpinus Americana*).
 13. LARCH (*Larix Americana*).
 14. LOCUST, HONEY (*Gleditsia triacanthus*).
 15. LOCUST (*Robinia pseudo Acacia*).
 16. MAPLE, MOUNTAIN (*Acer montanum*).
 17. MAPLE, RED (*Acer rubrum*).
 18. MOOSE WOOD (*Acer Striatum*).
 19. NETTLE-TREE (*Celtis Occidentalis*).
 20. PERSIMON (*Diospiros Virginiana*).
 21. PITCH, PINE (*Pinus Rigida*).
 22. PLANE (*Planus Occidentalis*).
 23. PLANE, SWAMP (*Cephalanthus Occidentalis*).
 24. TULIP-TREE (*Lyriodendrum tulipifera*).
 25. TILIA—THE LIME - TREE (*Tilia Americana*).
 26. SASSAFRAS (*Laurus Sassafras*).
 27. SPRUCE, BLACK (*Abies nigra*).
 28. WALNUT, BLACK (*Juglans Nigra*).

SHRUBS.

29. ALTHEA FRUTEX (*Hibiscus Syriacus*). To be sowed and managed like the ELM : See Woodlands.
30. BARK-NINE (*Spirorea Opulifolia*). Seed to be sowed like the FIR : See Woodlands.
31. BUDD, RED (*Andromeda Calyculata*). Seed to be sowed like the BIRCH : See Woodlands.
32. BUSH, SWEET PEPPER (*Clethra Alnifolia*). To be sowed like the FIR : See Woodlands.
33. BUSH, WILD PEPPER (*Andromeda racemosa*). To be sowed like the BIRCH : See Woodlands.
34. CYRILA CANDINIANA To be sowed like the FIR : See Woodlands.

35. DOGWOOD (*Cornus Florida*). To be sowed like the ASH ; does not come up the first year : See Woodlands.
36. DOGWOOD (*Cornus Sirecea*). To be sowed like the ASH ; does not come up the first year : See Woodlands.
37. GEORGIA BARK (*Pinckneya Pubens*). Sowed precisely like the BIRCH : See Woodlands.
38. GORDONIA PUBESCENS (*Franklinia*). Sowed with great care like the ELM : See Woodlands.
39. GRAPE, CHICKEN. To be sowed like the FIR : See Woodlands.
40. GRAPE, FOX (*Vitis Vulpina*). To be sowed like the FIR : See Woodlands.
41. INKBERRY (*Prinos Glabor*). To be sowed like the FIR : See Woodlands.
42. KALMIA ANGUSTIFOLIA. To be sowed like the BIRCH : See Woodlands.
43. KALMIA LATIFOLIA. To be sowed like the BIRCH : See Woodlands.
44. MAGNOLIA CORDATA. To be sowed precisely like the ELM : See Woodlands.
45. MAGNOLIA GLAUCA. To be sowed precisely like the ELM : See Woodlands.
46. MAGNOLIA TRIPETALA. To be sowed precisely like the ELM ; see Woodlands.
47. PAPAW (*Anona triloba*). To be sowed like the Honey Locust : See Woodlands.
48. PYRUS WITH RED BERRIES. To be sowed like the Sassafras : See Woodlands.
49. PYRUS MELANOCARPA. To be sowed like the Sassafras : See Woodlands.
50. RHODODENDRUM MALINUM. Sowed precisely like the BIRCH : See Woodlands.
51. STAFF TREE (*Celastrus Scandens*). To be sowed like the Magnolia.
52. SORREL TREE (*Andromeda arborea*). To be sowed like the BIRCH ; See Woodlands.
53. SPICE WOOD (*Laurus benzoin*). To be sowed like the SASSAFRAS : See Woodlands.
54. STAGGER BUSH (*Andromeda Ma-*

- riana*). To be sowed like the BIRCH: See Woodlands.
55. SUMAC (*Rhus Carolinianum*). To be sowed like the SASSAFRAS: See Woodlands.
56. TRUMPET CREEPER (*Bignonia Radicans*). To be sowed like the ELM: See Woodlands.
57. VIBURNUM PRUNIFOLIUM. To be sowed like the ASH: See Woodlands.
58. WINTER GREEN (*Gaultheria procumbens*). To be sowed like the FIR: See Woodlands.
59. WINTER BERRY (*Prinos Verticillatus*). To be sowed like the SASSAFRAS: See Woodlands.

GARDEN SEEDS.

60. ASPARAGUS.
61. BEANS, BLACK.
62. SPECKLED.
63. YELLOW.
64. BEET, BLOOD.
65. CARROT.
66. CORN, BROOM. Sow by middle of May; rows at 3 feet apart, and plants at 8 inches in rows.
67. CORN, EARLY WHITE. Sow by middle of May; plants at 3 feet apart every way.
68. CRESS.
69. CUCUMBER, EARLY CONNECTICUT.
70. CUCUMBER, LONG GREEN CONNECTICUT.
71. CUCUMBER, LONG GREEN RHODE ISLAND.
72. LETTUCE. Long Island loafing.
73. MELON, GREEN FLESHED.
74. MELON, WATER.
75. PUMPKIN, CHEESE GREEN. Sow all Pumpkins first week in May; plants 3 in a hill, and hills at 8 feet apart every way.
76. PUMPKIN, CHEESE YELLOW.
77. PUMPKIN, LONG WHITE STRIPED BELL.
78. PUMPKIN, LARGE GOLDEN.
79. PUMPKIN, QUESHA.
80. ONION, STRAW COLOURED.
81. ONION, RED, CONNECTICUT.
82. ONION, WHITE, LONG ISLAND.
83. SQUASH, LONG EARLY BUSH. All Squashes (or Vegetable Marrow) sow first week in May. Three plants in a hill, and the hills 6 feet apart.

84. SQUASH, LONG WHITE WINTER.
85. SQUASH, CROOKED NECK, SUMMER.
86. SQUASH, LARGE BELL WINTER.
87. SQUASH, EARLY FLAT BUSH.

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